> ani& earth, *atyjd waiter ;-*— that is, that animated jlettieirts pere ;gQds,(as Proclus also feefof ^d^clafc€4), apcl that tfcese, together with the gen^ated, or had a beginning* And Laertiusaad Diodorus represent it opinion of the ancient Egyptians, jfehat the world was generated, or had

a temporary production ; as also, that the ;ftun ai^d moon, and other parts^tof the world, .were gods. But whereas the same Diodorus writes of ceKtain* Egy p-

j « / »«« > > IL* i

gOuS,, oc *ywsaivai^v *&%yKW!!£ $r yymoh

f111 an eternal generation ;~he seems to ineafi thereby only the eel estial gods, the **snoi** iriooB, and stars, as distinct from those other heroes and men-gods, which are again thus by him 'I ot ftyiyrot -uirap^avre^, '^td Se

naturally raortal, yet, by reason of and;bemeficence toward maa^ to immortality. — s *by* this time we think it doth sufficiently appear, that the theogonia of the ancients is not to j^e Understood merely of their heroes and men-gods, or of all their gods, as supposed to have nothing else but mortal men, *(Dii mortali-im^* Cotta in Cicero[8] speaks) who, to the more vulgar signification of -the be^n generated *(humano* more), as some, other wise leaned irjen; have seemed to suppose; -thfct it extends to all the inferior Pagan gods,, whereof were parts of the visible world ani-the sun, moon, stars, and earth: so that their theogonia was the vfery same thing .witli the

* P& Natur. Deor. lib. iii. cap. xviii. p. 307^. *iom.* ix. oper.